

MID-SUMMER A.D. 1987

Property of

Graduate Theological Union

The Anglican Digest



The reredos and high altar of St Thomas Church, Fifth Avenue, New York City, is featured on the front cover of this special issue which highlights worship and liturgy. The work of the Rev Lester L. Bundy showing St Wilfrid at the Synod of Whitby is on the back cover.

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ISSN 0003-3278

Vol.29, No.4

THE ANGLICAN DIGEST

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The Anglican Digest is published bimonthly by SPEAK, the Society for Promoting and Encouraging the Arts and Knowledge (of the Church) at Eureka Springs, Arkansas. Board of Trustees: The Rev Edward L. Salmon Jr, St Louis, Missouri; Mr Kenneth H. Castleberry, Eureka Springs, Arkansas; Dr Arthur Ben Chitty, Sewanee, Tennessee; The Rev Canon James P. DeWolfe Jr, Fort Worth, Texas; The Rt Rev Reginald Hollis, Lord Bishop of Montreal; Mr Ralph E. Lee, Sumter, South Carolina; Mr Oscar T. Leverenz, Fayetteville, Arkansas; The Ven Richard F. Milwee, Little Rock, Arkansas; and The Rt Rev William C. Wantland, Bishop of Eau Claire. Secretary-Treasurer: Capt W.R. Swindells, Hillspeak.

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Business and Advertising Offices: Hillspeak, Eureka Springs, AR 72632-9705

The Anglican Digest is sent to anyone who desires to receive it. TAD is supported solely by contributions and a limited number of advertisements of organizations which, like TAD, seek to serve the Church. We would appreciate a contribution of \$10 a year. Opinions expressed in articles in *The Anglican Digest* are those of the authors and do not necessarily represent those of its Board of Trustees.

The Anglican Digest

*A miscellany reflecting the words and work of
the faithful throughout the Anglican Communion.*

To Witness Glory

WHEN ADMIRAL NELSON wanted to do things his way, he chose not to see the command on the flags of the flagship by putting his telescope to his blind eye. For, truth to tell, there are none so blind as those who do not want to see.

Little wonder, therefore, that Jesus asks the blind man the rather startling question: "What do you want me to do for you?" We should not be too sure that he would really choose to see. Vision can be painful, challenging and even devastating.

It was on the mountaintop of the Transfiguration that Jesus spelled out God's plan for redemption through pain and suffering. The vision afforded to the disciples spelled out the road to glory and victory, but it was a road which passed right through the very heart of suffering.

So they were privileged to witness glory. But, remember "witness" in Greek can also be translated "martyr". The two are connected. For vision, unlike television, demands our involvement (like the numinous, it beckons us to leave our comfortable armchairs.) So they became disciples, not simply voyeurs: witnesses of the truth and martyrs for the Truth's sake. Real vision marks you for life!

— The Rt Rev Michael Marshall

Worship: The Paramount Purpose of Man

IN THE ENTERPRISE of worship, and it is the paramount activity of man, higher in the scale of godly proportions than good works, more important than morality, even, for worship tests morality, you do what you do because you worship what you worship. In the enterprise of worship imagination has to be a partner, an active partner, not a sleeping partner. This partnership, if the worship here and elsewhere is to have integrity, must be indissoluble for the rest of the human senses to be involved. And they must be, for worship to be the offering of ourselves, our souls and bodies. Try it without imagination and you get formalism, the killer where humanity's approach to God is concerned. It is not a question of excitement, still less a question of emotion. Excitement dies. Emotion fades. *It is the engagement of the soul with the object of its adoration.* Not excitement. Not emotion, this sort of

worship. It is the rising of the heart to greet and be greeted, to recognize and to enjoy recognition, to be moved by a flame of fire to approach it in order to be warmed by it, to see more clearly by it, to become a part of it and to lose oneself somehow in it and be consumed by it, cleansed eternally and made one, so that as it happens and when it ends you can say with St Paul: "Nevertheless I live, yet not I, but Christ liveth in me."

But not alone. No, never alone, never solitary. The experience is unitive, not merely with God, but with all his created order, with humanity, with the whole company of Heaven, saints and angels, and with the universe He has made and loves so much. Listen to part of a letter written to me two years ago by a man in prison for his part in a drug sale. He had been arraigned in December, was bailed for sentencing in January. His friends left New York for their homes as Christmas

approached and they had persuaded him to come to us for the Midnight Service, when over 3000 jammed the church. "I got there at 8:30," he said, "and sat very close and took everything in. . .those five hours I spent were the most extraordinary of my life. . .when we whispered, prayed, the singing of *Silent Night* (the last thing before the great Eucharist began) and in the silence that followed it I could not move. . .there came up and around, and I was moved into, a great light. . .that vast crowd was bound as one. . .my family and my friends were so close, we could have held hands. . .we were all bound and lifted up. . ."

These are words of ecstasy, of mystery, of true worship. A young friend, a Roman Catholic Englishman working in New York, was there, and his testimony matches that of the boy in prison: he said that he had never experienced anything like it in his life; he had been "caught up" and carried along by a force he could feel. At its heights, worship of God is a unitive experience. And so comes to light and life the truth of that ancient scriptural account: "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and

thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord



saying - For he is good, for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God." (II Chronicles 5:13-14)

This awareness of God's presence always comes as a surprise. We prepare our worship, we plan it, we practice and rehearse it musically and liturgically, we time it, we hone it, and in some religions

the believers make hygienic preparations for it—I remember how in Morocco once I was deeply moved by the sight of men washing hands and heads and faces and feet from fountains provided for this purpose before their prayers—we pray before it begins. Ideally, we strive for an inner silence as a prerequisite for the *collectedness* we should have: "The Lord is in His holy Temple: let all the earth keep silence before him." That is the atmosphere which the best worship requires for its vehicle: expectancy, anticipation, timing, familiarity with what has to be done, preparedness for spontaneity, too. People have on more than one occasion observed to me that at St Thomas with its vastness, the precision, the timing, the (at times) elaborate musical settings, the colorful robes and vestments of the many people who take part in the ceremonies which often are complicated, there is a curious freedom from self-conscious dignity and stuffiness and *pomp*. A woman in California whom I love and respect dearly was one such. She said, "John, it's a gorgeous cathedral of a place with a country church atmosphere."

The one thing that can enrage me without fail and without effort

is carelessness and disrespectful approach to God in public worship. You simply cannot attempt to be cozy with God as a congregation. I do not appreciate a clergyman coming in to conduct divine worship looking as though he has slept in his vestments and as though he has only just got out of bed, unkempt and unready, late and unprepared. Nor do I enjoy him any more when he finally pulls himself together and beams at the congregation and bids them "Good morning" before beginning the service of praise. "God first. God first," as Archbishop Michael of Canterbury used to mutter to himself on leaving his chair in the Choir of Saint Paul's Cathedral in London to bow to the High Altar before turning to bow to the Queen. If the President of the United States were in the room to which you just came you wouldn't greet your friends first. Don't be intimidated with the superficial and faddish axioms which some people quote with all the authority of the badly educated — the myth that you can't be sincere and ceremonial at the same time; the myth that dignity is suspect and that precision is pompous. We have had enough of that in the sickening sixties. We have witnessed reverence go to pot in every

sense of those two terms. I am not for public nuzzlings in the ear of my God.

I am not pleading for archaism. I am not promoting sickly sacerdotalism. All I am pleading for is an intelligent and imaginative integrity in the conduct of the prime activity of which mankind is capable. What is wrong with beating a drum for standards, for excellence, for restraint, for nobility, which alone can free the soul from the curse of self-consciousness as it approaches its Creator and Redeemer with the rest of the family of God? Why try to raise the living standard, the level of civilization, the level of sophistication in what we drive and put on and live in and eat, and either fear or refuse to come to terms with the necessity for excellence in worship? Why be careless about timing or cleanliness

or the musical input or the reading and preaching when everything to hand will assist in the improvement of these things—clocks and telephones, vacuum cleaners and willing hands; musicians worth their salt who want their instrument to resound to its best in rooms made at their most receptive to house both instrument and choir, classes of reading improvement and courses for a decent proclamation of the Gospel of Christ? There needs to be the divine discontent with things as they are in every aspect, in every corner of our worshipping lives with God, who loves us, respects us, and requires our respect for Who He is.

— A Sermon preached at St Thomas Church, Fifth Avenue, New York City, by the Rector, the Rev John G.B. Andrew

"PEACE"

IN ONE ENGLISH PARISH, there are now "three distinct groups evident at the Peace: The first-class Christians make a point of embracing everyone within sight. The second-class do what the rector tells them, and shake hands. The third-class, brave souls, just close their eyes and think of England."

From a letter to the (London) *Church Times* in *The Episcopal New Yorker*

Evaluating Parish Worship

FROM TIME TO TIME, parish worship planners and leaders will want to reflect on and evaluate the worship life of the congregation. The following questions will provide a starting point for such an evaluation.

A. Physical Setting for Worship

1. Is parking convenient and adequate?
2. Does the entrance provide a drop-off point for the elderly and handicapped, with ramps for wheelchairs?
3. Are the grounds kept attractive, with grass mowed, shrubs trimmed, flower gardens weeded, litter removed?
4. Are grounds kept safe, with snow and ice removed, and adequate lighting provided at night?
5. Does the appearance of the narthex suggest welcome and hospitality?
6. Can those who are physically impaired enter the worship space without climbing steps?

7. Is there a place in the nave to accommodate those in wheelchairs?
8. Is provision made for those whose hearing is impaired?
9. Is the light in the nave adequate for those whose sight is impaired?
10. Are the temperature and ventilation in the worship space kept comfortable in all seasons?
11. Is the nave regularly cleaned, with worship books distributed evenly and old bulletins removed?
12. Are chancel furnishings kept clean and uncluttered, with linens and paraments kept clean and ironed, flowers removed weekly, and all unnecessary items removed?
13. Are the candles in good condition and replaced as necessary?
14. Are other items such as the Paschal Candle, processional cross, Advent wreath placed properly and kept in good condition?
15. Are the pictures, statues and

other art pieces worthy expressions of the church's teachings?

B. Worship Resources

1. Does the service leaflet provide all of the information needed (all page numbers, indications of when to stand and kneel, and so forth)?
2. Is there an adequate, well-distributed supply of prayer books and hymnals in good condition?
3. Does the service leaflet list names of all worship leaders?
4. Does the service leaflet provide the words of anthems?
5. Does the service leaflet have an uncluttered appearance distinctly showing major portions of the service?
6. "BCP" is less than helpful to visitors! "Page references

are to the Book of Common Prayer" is much more helpful.

C. Schedule

1. Is worship held on festivals such as the Epiphany, the Ascension, and Saints' Days when they occur during the week?
2. Are midweek services held in Advent and Lent?
3. Is Holy Communion made available to those whose work schedules make Sunday morning attendance impossible?

— St Matthew's, Hyattsville, Maryland; Sources: Parish Worship Handbook by R.R. Van Loon with materials added by the Rev J. Robert Wright of the General Theological Seminary and Neil Alexander.

Bulls in the Bulletin

Tonight's sermon: "What is Hell?" Come early and listen to our choir practice.

Why Me? Why *Not* Me?

THIS SERMON WILL BE a little different from the usual because I'll be talking about myself, and finally, also about you. I'll be talking about me, because of my leaving on Tuesday to deal with my cancer.

One of the common questions that comes with cancer is "why me?" But another, more important question is why *not* me?"

Everyone in the world has to battle with evil . . . all the time, and usually we each have at least one large, dramatic encounter with evil . . . a major confrontation sometime in our lives.

There are two kinds of evil. One is human evil – or evil caused by human beings' misuse of their own free will. In my life I have had to put up with amazingly little of this kind of evil. I have generally gotten along with people and they have gotten along with me. I missed having to go to any of our wars. Some psychological studies have concluded that many people go into the clergy because they want to be liked. Well, I may be one of these, and for me it has seemed to work. I have been sur-

rounded by a lot of loving people. So human evil I haven't had to battle as much as most people.

The second kind of evil is natural evil. Human beings don't cause this evil as far as we know. It is evil in nature itself. Earthquakes, tornadoes, the fact that all life feeds on some other life, and germs or viruses, or both, things like Leprosy, Polio, Whooping Cough, AIDS, Alzheimer's disease, arthritis, and cancer. Up until now, I have had very little experience with this kind of evil in my own life, although I have been given a great amount of preparation for a battle with it. Look at the preparation God has given me:

- I have had 57 years of almost perfect health.
- I have been paid by my job to study this evil and to be intellectually fortified to battle with it.
- Again, my job has enabled me to explore the spiritual resources to deepen my own personal relationship with God, which is the greatest armor against natural evil, too!

— And God has placed me in the context of loving Christian communities. First my own family, and second my bigger family, this Church, both of which have provided intense love and caring support.

With all that preparation and help I am certainly better qualified than most people to take on a serious battle with natural evil. Why *not* me? It doesn't seem unjust at all. Remember, for *all* of us, fighting, resolving, defeating, evil, (of one form or the other) is a major part of life.

For Jesus, the essence of His life was seen on the cross where He took on Himself the worst of human evil. In Jesus, God joined us in the battle with evil. God is always joining us in this effort. When you see a fallen tree sawn through the middle you might find some very dark rings among the others. These dark rings go up and down the whole length of the tree, but we only see them in the cut. Christ's life — His battle with evil is the bit of God we saw, but He is like that all the time — God is always with us in our own particular battles with evil. God suffers with us.

The battles with evil can be

known as Good, because they can be occasions of love — That's when we can know more than ever God's presence and support. He has been doing that for me through the Christian community — through you.

John Stone Jenkins was the Rector of Trinity Church in New Orleans just a few years ago. While there, his son and wife were both tragically killed. He asked his Vestry to accept his resignation, because he felt he could not function as their priest. His Vestry refused to let him resign because, they said, "You need us."

Well, I have needed you and you have been there, and I will continue to need you and I'm sure you will continue to let God use you in supporting me in this battle with natural evil.

In fact, your love and prayers have been so powerful that I couldn't feel more ready for the operation in Atlanta. I feel like one of those circus performers that get shot out of a cannon. I feel like I am being shot out of your cannon of love and prayer aimed at Atlanta. I couldn't be more supported. I thank you, and I thank God for being with us. Amen.

— The Rev Robert J.L. Matthews, Trinity Church, Lawrence, Kansas (January 5, 1929 - March 19, 1987)

"Cultural Captivity of Church" To Be Addressed

THE ANGLICAN INSTITUTE HAS ARRANGED for guest speakers to participate in the Advent Conference on "Getting Ready for the Kingdom: The Cultural Captivity of the Church."

Speakers will include the Rt Rev C. FitzSimons Allison, Bishop of the Diocese of South Carolina; the Rt Rev Alden Hathaway, Bishop of the Diocese of Pittsburgh; the Rt Rev Richard Holloway, the Bishop of Edinburgh; the Very Rev John Rodgers, Dean of Trinity Episcopal School for Ministry; and the Rt Rev Michael Marshall.

One of these outstanding speakers will go to each of the following parishes on December 6: St Thomas, Fifth Avenue, New York, at 11:00 a.m.; 10:00 a.m. at St Francis-on-the-Hill in El Paso, Texas, and at 9:00 and 11:00 a.m. at the Church of the Redeemer in Sarasota, Florida. Bishop Richard Holloway will speak on this subject at the Church of St Michael and St George in St Louis as part of their *Great Wednesday* series on November 4.

A combined videotape of all these events will be available around the early part of January 1988 with a study guide for use for Lenten study courses. Additional information about how this material can be ordered will be provided at a later date.

All I Ever Really Needed to Know I Learned in Kindergarten

MOST OF WHAT I REALLY NEED to know about how to live, and what to do, and how to be, I learned in kindergarten. Wisdom was not at the top of the graduate school mountain but there in the sandbox at nursery school.

These are the things I learned: Share everything. Play fair. Don't hit people. Put things back where you found them. Clean up your own mess. Don't take things that aren't yours. Say you're sorry when you hurt somebody. Wash your hands before you eat. Flush. Warm cookies and cold milk are good for you. Live a balanced life. Learn some and think some and draw and paint and sing and dance and play and work every day some.

Take a nap every afternoon. When you go out into the world, watch for traffic, hold hands and stick together. Be aware of wonder. Remember the little seed in the plastic cup. The roots go down and the plant goes up and nobody really knows how or why, but we are all like that.

Goldfish and hamsters and white mice and even the little seed in the plastic cup—they all die. So do we.

And then remember the book about Dick and Jane and the first word you learned, the biggest word of all: LOOK. Everything you need to know is in there somewhere. The Golden Rule and love and basic sanitation. Ecology and politics and sane living.

Think of what a better world it would be if we all—the whole world—had cookies and milk about 3 o'clock every afternoon and then lay down with our blankets for a nap. Or if we had a basic policy in our nation and other nations to always put things back where we found them and cleaned up our own messes. And it is still true, no matter how old you are, when you go out into the world, it is best to hold hands and stick together.

— Robert Fulghum, *Kansas City Times* September 17, 1986
via many parish bulletins

Kanuga



IT WAS LATE JUNE, 1942, and we were at Kanuga. The rhododendron was in full bloom, fallen pink and white blossoms drifting along in the stream beside the path. My five-year-old brother stopped. "I know what this place is," he said. "This is where the magic is."

There *is* something magical about Kanuga. Almost anyone who's ever been there can attest to it: the "Kanuga spirit," an exhilarating mix of learning and reverence, of laughter and work, and most of all, of relationships that deepen into lifelong friendships.

Situated on a lake in the gentle Blue Ridge mountains of North Carolina, Kanuga is one of the oldest Episcopal conference centers in the United States. Since its founding nearly sixty years ago, it has attracted Episcopalians from not only the Southeast, but increasingly, from throughout the Anglican Communion. In 1986, it was host to more than sixteen thousand guests, who participated in a wide variety of conferences and programs.

Kanuga has come a long way

since its first tentative season in 1928. The year before, at a meeting of the Provincial Synod in Chattanooga, Kirkman Finlay, Bishop of the Diocese of Upper South Carolina, had been asked to chair a committee of all those interested in establishing a conference center for a group of Southeastern dioceses. At the conclusion of the Synod's meeting, word got into the North Carolina newspapers that the Episcopal Church was planning to spend \$360,000 on a conference center "somewhere" in the western part of that state. All sorts of offers and proposals began to come in to Bishop Finlay's committee, including the offer from George Stephens, an owner of Kanuga, Inc. Established in 1907 as a private club by a group of University of North Carolina alumni, the nine-hundred acre property consisted of a lake, thirty-nine cottages, a clubhouse, four annexes, a garage, livery stable and servants' quarters. The asking price was \$185,000. Bishop Finlay canvassed the bishops of the Southeastern dioceses as far north

as Virginia, but only a few were interested and the proposal was dropped.

A short time later, Mr Stephens returned with a new offer: four hundred acres, including the lake and all buildings, for \$95,000. He would try to raise the amount himself if the bishops of the five Carolina dioceses expressed the desire to own the property. The bishops gave their endorsement, and in the summer of 1928, Kanuga opened on a trial basis, the feeling being that it would be easier to initiate a fund raising campaign with a successful season in hand.

Bishop Finlay remembered Summer '28 as a season best described by the quotation "Fools rush in. . ." "None of us knew anything about running a hotel or even a conference on a large scale," he wrote afterwards. "We made preliminary arrangements, set up our faculty, our kitchen staff, and opened. We found we were undermanned, under-staffed, and under-equipped at almost every point. Our first regular meal was a tragedy. It was three-quarters of an hour late." He lost ten pounds in those first few days, "not entirely from lack of food."

But that Kanuga spirit was already at work. His "wonderful and

devoted" staff carried on. The man who'd come to build boats assumed the catering chores and Bishop Finlay began to regain his lost weight.

Gaining money proved far more



difficult. Solicitation of funds stalled at \$45,000. Bishop Finlay went to New York to try to persuade "wealthy Southerners and other loyal Churchmen" there to raise the balance of \$50,000. Net proceeds from this trip were \$600, and \$500 of that was given by "a good Presbyterian." A few more small donations trickled in, but things looked grim.

Then, a friend of Bishop Finlay, a man from Pennsylvania who had already contributed \$20,000, gave \$25,000 more, because, he told the Bishop, "Kanuga must not fail." He chose to remain anonymous.

The final \$8,500 was raised from underwritings, the Bishop himself guaranteeing \$3,500. At last, Kanuga was in business.

Those early days at Kanuga weren't easy, but somehow, things got done. He had faith in God and faith in people. For the most part, people rose to meet that faith. Those at Kanuga did impossible things because he made them think they could.

When he died at Kanuga in the summer of 1938, the Bishop left a substantial legacy for his devoted helpers to carry on; in the ten years since that shaky start, Kanuga had grown and prospered. There were now conferences for teenagers and adults, camps for younger children, a clergy conference, and in August, Guest Period.

The story of those early years is in a large part Bishop Finlay's story. Tales abound of his wit and energy, his deep faith and his courage, his humility. Helen Stuart Griffith, one of the old Kanuga hands, gives us a tantalizing glimpse of him in a 1934 poem:

He stopped his car in the
porte-cochere,
A slender man was stand-
ing there.
"Who'll carry my bags?"

the stranger cried.

"I," said the man, and they
went inside.

"Where's Bishop Finlay,
Kanuga's head?"

And to his chagrin, the
porter said:

"I'm the Bishop!"

The ramshackle green-shingled inn is gone now. No more "Calcutta," that downstairs dormitory where the waitresses lived, happy and unpaid. No more pavilion, home to so many wonderful amateur theatricals, whose wide porches sheltered many a moon-struck young couple. But the new stone inn, now approaching its twentieth birthday, is handsome and comfortable, its style nicely echoing that of its predecessor. The Chapel of the Transfiguration, dedicated to Bishop Finlay, still stands at Kanuga's heart, with the lovely outdoor St Francis Chapel in the woods just down the hill. Rustic cottages from that earlier Kanuga welcome the same families back to Guest Period year after year, and the silly old flat-bottomed Ark plies the lake on after-supper cruises. Best of all, what is still there, what has always been there, is the Kanuga spirit.

— Elise Weston, Augusta, Georgia

The Fourth Commandment

"Remember that thou keep holy the Sabbath Day."

ALREADY IN NEW TESTAMENT TIMES Sunday began to replace the Jewish Sabbath, celebrated on what we now know as the day Saturday. We have references that St Paul and the Christians of the early Churches assembled on the first day of the week (Sunday), as "anniversaries" of the Resurrection, to "break bread." (Acts 20:7) Since Jesus was raised from the dead on Sunday, and since the Holy Spirit also came to the disciples on a Sunday, it was natural to change the day of worship from the "old" Saturday, to the "new" Sunday.

We live in a world that is constantly concerned with what is fair and what is unfair. It seems, however, that "fairness" seems to take a back seat to our decision-making process when we start dealing with God and the Church. "God is all merciful -- He will understand, etc" is all too often the battle cry of those who make excuses for Sunday worship attendance. We tend to take the Church for granted, don't we? Like so much of the rest of our lives, we want the benefits without paying the cost. Do I insist on the Church bending over backwards to pull off my child's wedding although I'm never seen on Sunday morning? Do I go on vacation and expect God to watch over me, while it never occurs to me to stop in at a church and worship while I'm gone?

Remembering to keep the Sabbath day holy means more than just popping in a couple times a year. It has to do with observing the first two commandments as well: Not putting anything before God, nor building anything to worship in God's place. Certainly things "come up" which make Sunday worship sometimes difficult or impossible, and, in the best sense of the phrase, "God is all merciful -- He will understand." But what's fair is fair! God cares for us all the time. Is worshipping Him in Church for one hour on one day of the week too much to ask in return? How do I remember the Sabbath Day and keep it holy?

— The Rev Robert Bosworth, All Saints' Cathedral, Fort Worth

"What are these Churches, other than the graves and sepulchres of God?"

Church Buildings

I cannot remember whether in that question the philosopher Nietzsche was referring to Church buildings or to organized bodies of Christian people. His question can in any case serve as an arresting opening to a letter on the subject of church buildings.

THE JEWISH/CHRISTIAN tradition in which we stand has always been in two minds about edifices of brick or stone or wood erected for the worship of God. A brief glance at II Samuel 7 and at St Paul's speech in Athens recorded in Acts 17 provides evidence enough for that. In more recent times Canon Charles Raven, referring I think to Liverpool Cathedral, exclaimed in characteristically colourful language, "The Cathedral is a great white elephant which feeds on the souls of men."

There is always a danger that church buildings will become ends in themselves, dominating and controlling the Church's life rather than serving the people of God and helping forward the redemption of the world. Moreover, nowadays we are often reminded that the primary meaning of the word church refers to people rather than the building and that individual Chris-

tian people are temples of the Holy Ghost.

In the face of all this hostility to church buildings, from both the past and the present, it is important to state that there is another side to the coin as well. Surely church buildings, not least those with towers and spires, are important reminders of God's presence with us, visible indications of the sacred in our midst. They are repositories of the history of many communities and are symbols of the continuity both of the civil community and of the community of faith which worships in them.

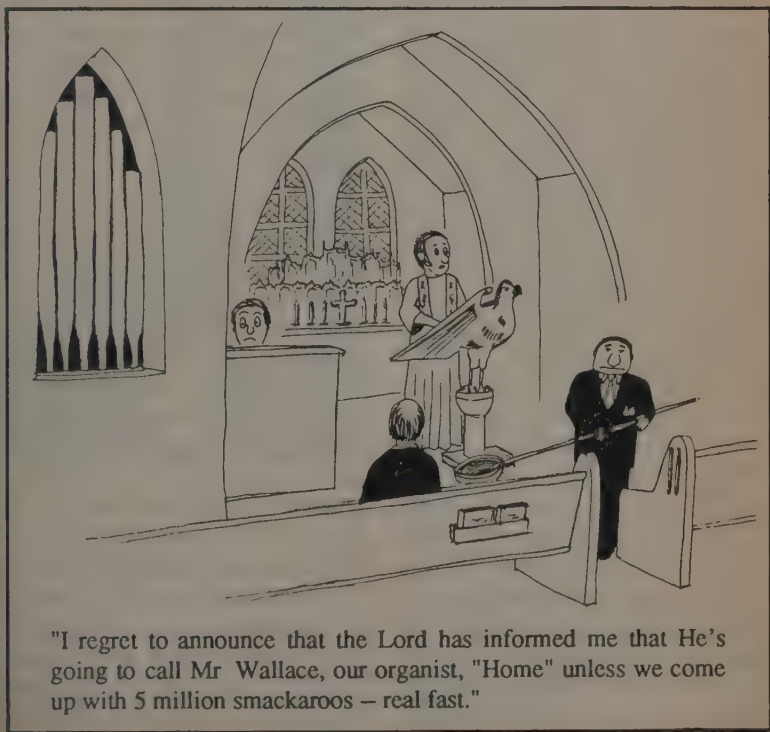
It is obvious that our parish churches evoke a great deal of affection. This affection is particularly warm among regular worshippers. Evidence for it is to be found in the care which is taken in keeping many churches tidy, clean and polished, warm and watertight. They are treasured for their

associations with particular moments in the lives of individuals and of their families, as well as for their being the setting where God regularly provides for us by word and sacrament.

Worship of God and human fellowship equip the congregation for service in the world; the world's concerns are brought back to

church to be offered there on the following Sunday. Church buildings, far from being graves and sepulchres of God, are properly the setting where the transforming influence of the risen Christ and living God affects both the worshipping congregation and the wider world.

— The Bishop of Newcastle



"I regret to announce that the Lord has informed me that He's going to call Mr Wallace, our organist, "Home" unless we come up with 5 million smackaroos – real fast."

Prayer

Part of an essay by Evelyn Underhill, among our modern Anglican blessed ones, and a premier writer on the spiritual life.

IN PRAYER, will and grace co-operate. Neither a limp abandonment to the supposed direction of the Spirit, nor a vigorous determination to wrestle with God on our own account, will do for it. Our willed selfdonation conditions the reception of grace: grace conditions the power of the prayerful will. Hence it is useless to endeavour by willed struggle, or by obeying the rules in ascetic manuals, to reach a level of prayer to which we are not yet impelled by grace. We cannot by stretching ourselves add an inch to our stature: the result will be strain, not growth. All this means that we should be very chary of taking at face value the advice given in little books about "going into the silence" and so on: and should never treat this advice as though it were applicable to every soul at every time. Real inward silence is not achieved by any deliberate spiritual trick. It develops naturally; and most often from the full exercise of mental prayer, which is in turn the child of prop-

erly practised vocal prayer. Therefore I think that no one ought to set to work to practise such inward silence until they feel a strong impulse so to do. If we try such artificial methods, we probably drift into a mere quietistic reverie; and such reverie, though pleasant, has nothing in common with real contemplative prayer.

So, we shall do best if we enter on the study of the degrees of prayer safeguarded by this principle: that whilst keeping in mind the highest ideal of attainment, we are never to struggle for a degree or condition of fervour in which we do not naturally find ourselves. People are often encouraged to do this by indiscriminate reading of ascetic and mystical literature, a practice to which real dangers are attached. They browse among descriptions and counsels intended only for advanced souls, and struggle to produce states of consciousness far beyond their power. These states will arise within us naturally and simply, only when and if we

are ready for them. In all normal cases, God feeds and leads the soul very gently. Growth is gradual. The many adjustments necessary to



the full establishment of the prayerful consciousness take time; and often its advance is checked by periods of dullness, fatigue and incapacity which are explicable by psychology, and must be borne with patience as instruments of our purification. All the great masters of

prayer refer to them, and insist, too, that humble surrender, not constant fervour, is the best index of the soul's good-will. Thus Walter Hilton says: "When thou disposest thee to think of God, if thy heart be dull and dark, and feels neither wit nor savour nor devotion for to think, but only a bare desire and a weak will that thou wouldst think of God, but thou canst not—then I hope it is good to thee that thou strive not much with thyself, as if thou wouldst by thine own might overcome thyself." Here Hilton shows himself to be intuitively aware of that which psychologists now call the law of Reversed Effort—the fact that such desperate striving with ourselves merely frustrates its own end, and increases our baffled sense of helplessness. And again, to the soul dissatisfied with its ordinary prayers and hankering after contemplation, he says: "Press not too much thereafter, as if thou wert abiding or gaping after some strange stirring or some wonderful feeling other than thou hast had." And another old English mystic tells us not to be like "greedy greyhounds" snatching at God's gifts, but to come gently and willingly to His outstretched hand and take what He gives us.

Immersion

In the Language of the Bible

UNTIL RECENTLY most people in traditionally Christian countries lived in the linguistic and imaginative world of the Bible. It was not the only world in which they dwelt. In most periods of Christendom, the poorly catechized masses lived also in a world of hobgoblins, fairies, necromancy and superstition; and in the educated classes, everyone, not least devout Christians, had their imaginations shaped by the pagan classics of the Greeks and Romans to a degree which has now faded from memory. Further, from the days of Isaac Newton on, minds were also molded by modern science. Yet the text above all texts was the Bible. Its stories, images, conceptual patterns and turns of phrase permeated the culture from top to bottom. Even the deists and the atheists of the eighteenth-century Enlightenment, who made the high culture of the West for the first time avowedly non-Christian, were linguistically and imaginatively saturated with Scripture.

The decline of biblical literacy has been abrupt and pervasive. Language, culture and imagination have also been de-biblicized at a remarkable rate, not least in this country. . . .

This amnesia has multiple consequences. We need to say something about these, even if rather speculatively. Our assessment of the Church's cultural mission depends in part on how well we think a society such as ours can function without its traditional cultural heritage. Society as a whole, and to a large extent the Church also, has become a communicative basket-case.

Yet what gives me solace is that it is perhaps clearer in this case than in other forms of social action that it is precisely by being itself that the Church best serves the world.

The Church best serves the world by being itself because its task in this case is that of reacquiring skill in the use of its own tongue. Only by learning to speak of (not necessarily to) the world in its own voice does the Church become culturally interesting, and only then does it have a chance of inducing the world to use the language of Zion for its own purposes. It needs to be emphasized that knowledge and use of the actual text is crucial. Knowledge about the Bible taken by itself is of no help whatsoever in forming the imagination. It is the patterns and details of the sagas and stories, images and symbols, syntax and grammar which need to be internalized if one is to imagine and think biblically.

The reason for Christian communities to relearn their native language, so we need to remind ourselves in conclusion, is not for the world's sake, but for their own. As long as they stutter along in a kind of biblical pidgin, as they increasingly seem to do, they will not be very interesting either to themselves or to others. Nor will they be faithful nor healthy: a high level of scriptural literacy is a necessary, even if not sufficient, condition for both. The cultural mission of the Church is strictly a by-product, this cultural use of the Bible, has been much the most important of the Church's contributions to the peoples in which it has existed. In the sphere of culture, as often elsewhere, it is by serving God without asking about social consequences that Christians best serve humanity at large.

— George Lindbeck, Pitkin Professor of Historical Theology at Yale
in *Phos* of Trinity Institute

The Bishop of Pittsburgh broke open his fortune cookie at a Chinese restaurant last month and this was his message:
"Many a short question is evaded by a long answer."

WE RECOMMEND




"If 'main-line' churches persist in neglecting the serious study of scripture by adults, they risk becoming 'side-line' sects very shortly." - The Rev Harry Wendt, Shekina Foundation


The following three organizations produce and distribute Biblical resources for parish adult education. Each has its own kind of audience, commitment level, and price range. All require a one or two year commitment by teachers and students. All have been used at the parish at which TAD's Editor is Director of Adult Education, and WE RECOMMEND them to Episcopal congregations. When writing for information, mention that you saw this article in TAD.

1. KERYGMA. This is a sophisticated, thematic approach to Scripture for the serious student of the Bible. Information regarding area conferences and sample material from: The Kerygma Program, 300 Mt Lebanon Blvd, Room 205, Pittsburgh, PA 15234. Telephone 412-344-6062.
2. SHEKINAH. This foundation produces a variety of resources for parish education. *The Divine Drama* is a 30-unit introduction to the Scriptures, divided into two parts: The Biblical Narrative and Our Narrative. Includes visual presentation. Affirms and teaches the fundamental truths of the Bible without being fundamentalist. Also sponsors one-day "Through the Bible" seminars. Shekina Foundation Inc, 638 Canyon Road, Indianapolis, IN 46217. Telephone 317-888-3330.
3. BETHEL BIBLE SERIES. A very structured, beginner level, Genesis-Revelation, format in adult Biblical Studies including visual memory presentations. The year-long study of the Old Testament is the stronger portion of the series. Developed by the Adult Christian Education Foundation, POB 8398, Madison, WI 53708. Telephone 608-849-5933.

BOOK REVIEWS

 PRAYING THE BIBLE, Elizabeth Canham, Foreword by James C. Fenhagen, Cowley, 980 Memorial Drive, Cambridge, MA 02138, (96 pages) \$6.95

A great little book! At a time when opinions about the scriptures have polarized between a mindless fundamentalism on the one hand and an arid and destructive biblical scholarship on the other, Elizabeth Canham from Holy Saviour Priory, Pineville, S.C., opens to her readers a "yet more excellent way". She is recovering for us a more ancient and traditional method of praying and interiorizing the scriptures through discursive and personal meditation. For it is not that literary and academic criticism go too far - they do not go far enough. We need to go on and "taste and see" how good the Lord is. So this book does not seek to exclude scholarship, but rather to go beyond it by praying the Bible, and using the scriptures as a focus for our prayer lives. The book arises out of a sturdy ministry in retreats and spiritual guidance.

 THE CHRIST WE KNOW, By John Booty, Cowley, 980 Memorial Drive, Cambridge, MA 02138, (164 Pages) \$9.95

Here is a really first-rate, scholarly and timely book on spirituality which offers to rescue the reader from individualism by setting spirituality in its fullest Christian environment of communion and the corporate life of the Body of Christ.

John Booty's knowledge of the roots of Anglican spirituality in general and Richard Hooker in particular, form a helpful and detailed center to the book, leading us through fascinating and incisive reflections upon contemporary art and and modern representations of Christ straight into a spirituality and concern for society today. This is an outstanding book, written with disarming clarity and drawing upon surprising and different material for our reflection and meditation.

— These books are available through the publishers and your local parish and Cathedral book stores. We are sorry, but TAD cannot process these orders.

The Great Work Continues

IN THE BEGINNING was the vision. Exciting, dreamy, it sounded a resonance in many a heart, but to some it may have also sounded a little mad. "We will resume building this great house of God," said the dean in 1979, "and revive the dying art of stonemasonry by teaching it to the young people of our neighborhood."

I was not involved in those first two years, but they throbbed with pioneer excitement. My pragmatic self resisted a little, but romance carried the day. I persuaded the dean to open up extra apprenticeships for a few of my neighbors from Newark and helped him to raise the necessary funds. Time went on. Funds were being raised. Some progress was realized in building. But over the next several years, some of us would pass the scaffolding and the unused elevator of the southwest tower, grow a bit wistful, and wonder what was happening. And when the dean assured us that work was proceeding, we smiled at him lovingly, and a little unbelievably.

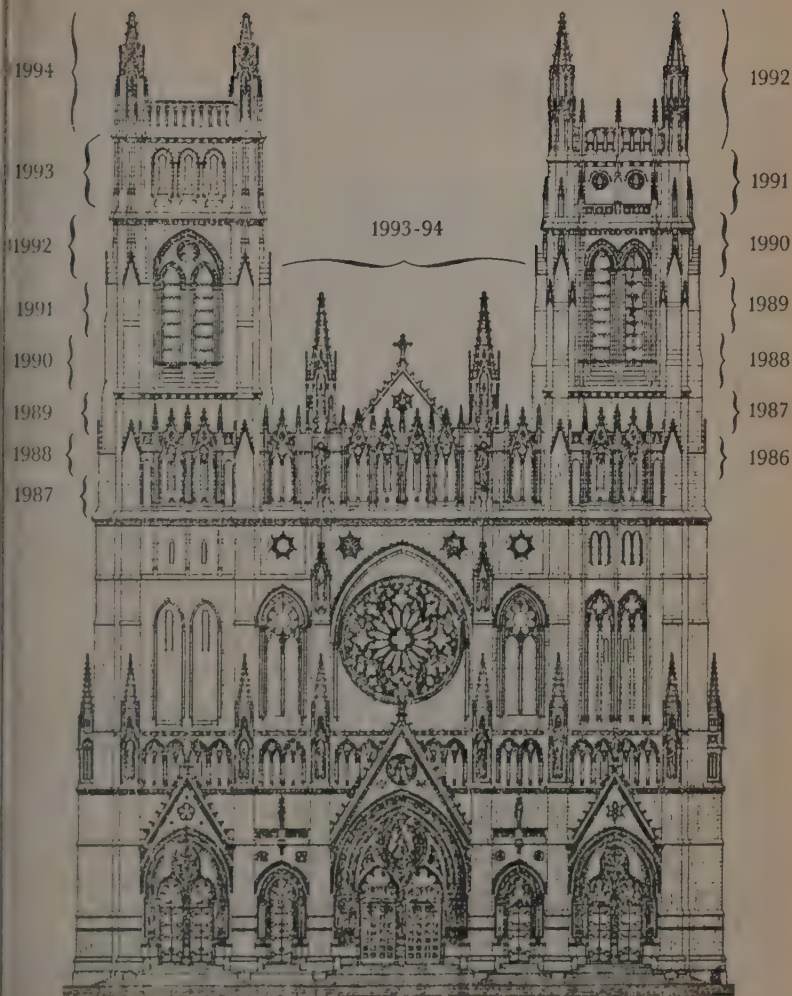
Then came the summer of '86, and on September 17th, when I revisited the stoneyard, returned to the scaffolding, and ascended the elevator, I heard, in the words of the Cathedral's patron saint, "a new heaven and a new earth."

Up above, I watched a crew of twelve setting exterior cut stones, building the inner lining of brick, inserting the bonded masonry fill of the tower's three-foot thick walls. Four columns of black granite had arrived from Italy and were put in place on the tower. Six intricate gables with quatrefoils and four carved lintels were set. Fourteen gargoyles found their final home, smiling, smirking, and grinning over the city.

Eight hundred stones will raise the forty-foot-square south tower by nearly ten feet before winter frost halts progress. The entire St Paul's tower is expected now to soar 323 feet above Amsterdam Avenue by 1992, the centenary of the laying of the cornerstone of the Cathedral.

— Howard E. Quirk in *Cathedral*

Construction Timetable



St Wilfrid of York:

An Historic Model for Modern Times

OUR MODERN, CONTROVERSIAL age provokes a nostalgic longing for the imagined simpler times of ages past, yet controversy has always been a part of the Christian experience. The early beginnings of the Church in England were not free from such phenomena by any means, as can be seen in the life of the controversial and charismatic figure, St Wilfrid of York. Wilfrid grew up in the Celtic Christian tradition, and at age fourteen entered the monastic community at Lindisfarne, in Northumbria, England. At age eighteen he set out to visit Rome, stopping for a time in Canterbury, where he encountered Roman monastic tradition, and became unalterably devoted to the Roman rite and tradition.

Reaching Rome, Wilfrid was befriended by Boniface, Archdeacon, who became his teacher, and ultimately presented him to the Pope for special recognition and blessing, before his return to England. In England, through influence within the royal court of Northumbria, he obtained a large estate at Ripon, for the construction of an abbey.

Oswy, King of Northumbria, though tolerant of Roman custom, was a devout follower of the Celtic tradition. His Queen was equally devoted to Roman tradition, and the limits of the King's toleration were reached one Easter, when differences in the Roman and Celtic church calendars resulted in the King's celebrating Easter on the same day his Queen observed Palm Sunday. The King, determined to resolve this problem, announced plans for a national synod at Whitby in 664. Seeing an opportunity for the promotion of Roman rites, Wilfrid argued mightily for the Roman observance. Primarily on the strength of Wilfrid's arguments, Oswy decreed that henceforth Northumbria would follow the Roman calendar.

The outspoken Wilfrid was chosen to be Bishop of Northumbria, and in the belief that no English bishops with suitable Roman credentials could be found to consecrate him, Wilfrid journeyed to Gaul to be consecrated by

bishops of indisputable Roman apostolic lineage. At Compiègne, amid a choir chanting hymns and psalms, twelve bishops carried him into the sanctuary seated on a golden chair, where he was consecrated Bishop of York. However, the Northumbrian political climate changed, and Chad was installed as Bishop of York, in Wilfrid's place.

In 669, Theodore, Archbishop of Canterbury, discovering that Chad had not been consecrated exclusively by bishops of the Roman line, finally turned the bishopric of York over to Wilfrid. In power at York, Wilfrid began a program of major change and renovation. He introduced elaborate Roman ritual to York, and presided in the grandeur of the bishops he had seen on the continent.

For a time, Wilfrid enjoyed great success. In many ways, Wilfrid's life style more closely resembled that of a powerful secular ruler than that of the simple and rustic bishops to which the region was accustomed, and thus Wilfrid was not without critics. Subsequently, Archbishop Theodore arbitrarily divided York into several sections, leaving Wilfrid with his rule greatly reduced.

Wilfrid was enraged. Realizing that even the Archbishop of Canterbury must defer to papal judgment, he set out immediately for Rome. A Papal synod ruled that Wilfrid be restored to his diocese, as it had previously been constituted. However, the people and clergy of the kingdom preferred the simple ways of the old Celtic tradition. Resenting interference from Rome, they stripped Wilfrid of all his possessions, imprisoning him for nine months.

In 681 Wilfrid was freed, but exiled from his homeland in Northumbria. In 686, Archbishop Theodore, deciding to attempt reconciliation, negotiated Wilfrid's restoration as Bishop of York. The death of Theodore, however, again brought exile for Wilfrid. Once more Wilfrid set out for Rome and papal support. In 704, a Roman synod was assembled, and Wilfrid argued his case. Although the pope ruled in his favor, there was no way to enforce his order. Somewhat dismayed by less than enthusiastic support, Wilfrid packed his bags, and with holy relics and vestments for his churches, received the papal blessing and departed. Initially the English bishops refused to accept Wilfrid, but finally he was restored as Bishop of a limited diocese, including Ripon and Hexham.

The life and times of St Wilfrid are similar in many ways to the life and times of today. Controversial and charismatic figures such as Wilfrid both inspire and dismay us now, as then. Wilfrid was determined that the Church would be centrally controlled by an authoritarian and powerful hierarchy. As a result, he favored large dioceses and close association with Rome. It was also his desire to assert that authority in the trappings of elaborate ceremonial and a regal episcopal presence. But those around him who had lived under Celtic tradition, longed for the simple and familiar ways they had previously known. In many ways it was a struggle between Church and State, but even more so between innovation and tradition. The rulers of the time were powerful, sometimes arbitrary and cruel. The Church was often the only advocate for the poor, and Wilfrid saw the need to counter secular despotism with the power and authority of the Church. He was, of course, not without personal ambition, but the issues were greater than any of the single personalities involved. Wilfrid was determined to bring the rebellious British Christians into closer association with continental Christianity and Universality, but his appeals to Rome were largely a liability to the Papacy, which was often powerless to enforce its decrees in the local dioceses. So the Church, then as now, struggled over the issues of authority, innovation, ceremonial and orthodox worship, spurred on by dynamic figures such as St Wilfrid of York.

— Robert C. Clawson, Columbia, South Carolina

St Theodore of Canterbury

Theodore of Tarsus was born in 602 in St Paul's native city and lived most of his life as a learned monk of the East. At age 68 he was consecrated Archbishop of Canterbury and traveled to England, there to serve the English Church until his death at age 88. St Theodore provided strong leadership for a Church decimated by plague and torn with strife. His effective visitation of all of England, as well as his doctrinal and pastoral abilities, led the historian Bede to observe that "to no other leader does English Christianity owe so much."

We are aware of three Episcopal congregations dedicated to this great follower of Jesus Christ: Bella Vista, Arkansas; Seal Beach, California; and the chapel at Memphis State University. Are there others?

My Teacher



"I CAN PICTURE one teacher there - I can't recall her name. She was short and spare, and I remember her eager jutting chin. Quite unexpectedly one day she suddenly launched forth on a speech on life and religion. 'All of you,' she said 'every one of you - will pass through a time when you will face despair. If you never face despair, you will never have faced life, or become, a Christian, or known a Christian life. To be a Christian you must face and accept the life that Christ faced and lived; you must enjoy things as He enjoyed things; be as happy as He was at the marriage at Cana, know the peace and happiness that it means to be in harmony with God and with God's will. But you must also know, as He did, what it means to be alone in the Garden of Gethsemane, to feel that all your friends have forsaken you, that those you love and trust have turned away from you, and that God himself has forsaken you. Hold on then to the belief that that is not the end. If you love, you will suffer, and if you do not love, you do not know the meaning of a Christian life.' She then returned to the lesson with her usual vigour, but it is odd that those few words, more than any sermon I have ever heard, remained with me, and years later they were to come back to me and give me hope at a time when despair had me in its grip. She was a dynamic figure, and also, I think, a fine teacher; I wish I could have been taught by her longer."

— Agatha Christie, via *P.O. ST.MARKS* of St Mark's Church, Little Rock

Social Issues and the Church

"THOSE CHURCH PAPERS we receive from England are beginning to resemble, more and more, *Time* or *Newsweek*, Bishop!"

That was a comment from one of my clergy the other day and the new format of many ecclesiastical periodicals is clearly an indication of the social developments that have taken place in the Church in the last twenty years. But in what direction? That grim and depressive founder of the modern Russian State, Nikolai Lenin, used to encourage his followers to quickly "politicize" the Church if they wished to neutralize its influence in Society. And yet it never ceases to astonish me that there are still so many radically inclined people who can't wait to 'hi-jack' the ever diminishing influence of the Church for the propagation of socio-political issues.

Thrashed and squashed by the use of the pulpit or the synodical platform for the proclamation of specific social judgments and often hounded by those who see the Church as primarily a vehicle of social change, millions have felt it necessary to keep quiet or "get out".

Clearly, the Church cannot be silent on social issues. The corporate church needs from time to time to speak on moral concerns about which the Bible is explicitly clear. In South Africa this happened dramatically in 1951 when the Church roundly condemned legislation to "structure" racial segregation. That was a long time ago and we had a very important biblical reason for doing so.

It's strange, isn't it, how we place an inordinate confidence in humanly devised social programmes? In the end Christian values

are diminished as the Church is plunged ever deeper and deeper into a "works righteousness syndrome." Caucuses abound and play havoc with our consciences until we are finally convinced that social and political rethinking will reorder society and create the kingdom of God on earth. Human weakness and an overestimate of human capability turn the whole operation into a modern Pelagianism. Peace, justice and prosperity are guaranteed and *nowhere is there the scriptural call for the change of human heart.*

The healing of this situation begins with me. I need to respect the fact that my diocese contains members of all political, economic and social persuasions. Provided our one common commitment is to Jesus Christ may I never be tempted to coerce my people into becoming a homogeneous social or political force. But then that is surely Biblical? The early church was made up of men and women who waited expectantly for their Lord to change a fallen society.

The early Church understood itself to be the Body of Christ. The Body of Christ is called to enthrone the *transcendent* Lord in human hearts. I must not allow myself or my clergy to box Him into neat

human schemes so that He is prevented from acting according to His own mysterious and inscrutable will.

The members of the primitive church dispersed into a hostile society where they radiated the love and patience of Jesus. As Dr Charles S. Mackenzie puts it: "The early believers incarnated divine truth and values which they reflected in society not by pronouncements but by the quiet example of holy living. They relied on the spiritual power of the transcendent Lord rather than on social pronouncements. That power was appropriated through faith in the living Christ and was applied to society by righteous living. As multitudes were changed by personal faith in Christ, slowly the values of society were transformed and transvalued."

South Africa has been described as the land in travail. But it is only as the individual heart is brought again to Christ that many hearts together are going to trust in God to intervene in human affairs and that our fallen society will experience both the judgment and redemption of God.

— The Rt Rev Thomas S. Stanage
Diocese of Bloemfontein, South Africa

Concerning the Service of the Church

THE SERVICE OF THE CHURCH is the worship of the Church — that is, *liturgy*. Liturgy is what the Church *does*. This means that the liturgical life is her life of service to God. And so we speak of Church "services" as an extension of what is meant by liturgy.

In the Book of Common Prayer the Holy Eucharist is described as "the principal act of Christian worship on the Lord's Day and other major Feasts." No one could disagree that the Supper instituted by our Lord Himself, and commended by Him to us, "do this in remembrance of me," is the principal act of Christian worship. The further implication has to do with the frequency of Holy Communion, and this is by no means as obvious a matter as the rubric seems to imply.

When I was in Seminary, the habits of worship I developed came from the pattern of life of that community — Morning Prayer and Holy Communion, Intercessions at

Noon, and Evening Prayer: *every day*. In addition to these corporate acts we were urged, instructed, and incited to form habits of personal prayer and meditation developed from this "common life in the Body of Christ." It was a very rich and very severe spiritual discipline. For years afterwards I lived in communities where it was my custom to celebrate or receive Holy Communion every day, and to recite the daily offices. It seemed to me to embody the ideal that Holy Communion should be celebrated every day, preferably in the early morning, and of course at all services on Sunday. This was "catholic" and "orthodox."

It is also enormously demanding and rigorous. To respond to such a pattern of spirituality requires concentration and energy in proportion to the grace provided by it. The point is not the frequency; it is the quality of the response.

Let me take the very opposite

practice. Dr Samuel Johnson was the greatest Churchman and Christian of his age. It was said of him that he in his own person "had done more to stem the tide of infidelity in England than the whole bench of Bishops." Samuel Johnson attended Holy Communion and received the sacrament *once* each

I think what we are doing inadvertently is trivializing the Lord's Supper.

year, at Easter, a communion for which he prepared himself in study, fasting, and prayer throughout the forty days of Lent. There is a wonderful verbal picture of him in his seventies standing upright in St Paul's Cathedral on Easter Day, through the long service of Morning Prayer, Litany, Sermon (about an hour in length!), and Holy Communion. Johnson was suffering from gout and phlebitis, and was leaning heavily on a great stick. He could not kneel. He was pressed to take a chair, and declined. He was pressed again, more urgently, and replied, "Sir, I refuse to sit in the presence of my Lord and Saviour." And that is true Eucharistic piety in its purest form.

Again, the point is not the frequency, but the quality of the response.

The "service" that Jesus grew up with and attended all His life was the synagogue service, consisting of psalm, scripture readings, interpretation, and prayers — in other words, the Jewish parallel to our Morning and Evening Prayer.

I remember the time when it seemed self-evident to all of us in Seminary, under the influence of the liturgical movement and the various "parish communion" emphases in pastoral theology, that every service on Sunday should be Holy Communion, perhaps with the Canticle, Psalm, and First Lesson of Morning Prayer combined with it, or (most often) Morning Prayer read about a half-hour before the principal service. However, I grew up in a "normal" Episcopal Church of the old school, with Holy Communion always at 8 o'clock and at the later services on First Sundays and Major Feasts, midweek celebrations as the Church Year and seasons indicated — that is, on the Prayer Book Holy Days.

In most parishes the Holy Communion is now the only service on Sunday, and is offered more and more on all sorts of special occasions. Theoretically, and

according to most of what I was taught in Seminary, this ought to be a good thing. I certainly do not criticize the intention or the sacramental seriousness of those who believe it is a good thing and practice it.

However, I think we can see the result of it. The priest of a congregation I visited some years ago in California described it as "pop-Catholicism" — that is, the agenda of orthodoxy reduced to a series of attitudes. I have attended and tried to participate over the last ten years in all kinds of services called "Holy Communion" or "The Eucharist" or "The Mass." I do not doubt their validity. I do doubt their efficacy, at least for me. I think what we are

I get the impression that when we don't know what else to do we just "put on" the communion, or "have" the Eucharist

doing inadvertently is trivializing the Lord's Supper. A very devout layman from another diocese described to me his horror at being processed through a "communion

station" at a large service — you line up and pass by someone holding a chalice. A great Russian Orthodox theologian complained that every time Episcopalians get together with a loaf of bread, a bottle of Chianti, and a few prayers, some of us think we have Holy Communion.

It would be too long a story to analyze all the factors in our present situation. Two lessons from Church History occur to me in the way of warnings. In no way is the spiritual health of the Church assured even if Holy Communion (Eucharist) is the principal service on the Lord's Day. It was the principal service not only on the Lord's Day but every day in the Church for about a thousand years, and the spiritual decrepitude of the Church at the end of that period, the malformation of her sacramental life, brought on the Reformation. At the end of the Middle Ages people "attended Mass" but did not necessarily receive the sacrament. The Exhortations in the earliest English Prayer Books speak to that situation. Similarly, in many Anglo-Catholic parishes of the last hundred years the principal service on Sunday was the non-communicating High Mass. Every Sunday proved too much for most people,

even of that persuasion. In our sister Church, Roman Catholics had to "attend Mass," but not necessarily receive communion, unless prepared for it.

This pattern has changed. We are now taught and told to communicate all the time. I get the impression that when we don't know what else to do we just "put on" the Communion, or "have" the Eucharist — and I might as well say candidly that I have felt myself too often the victim of a "put on" and that I've been "had" in such services. There is no guarantee whatsoever of the spiritual or liturgical renewal of the Church in celebrating Holy Communion as the principal act of Christian worship on the Lord's Day and every day and urging the reception of the sacrament on everyone. To do so requires a tremendous response of disciplined spirituality on the part of the priests and the laity. Inventing interesting, point-making "worship services" which utilize the fascinating range of options in the new Prayer Book, all relevant to the necessities of modern man in a world of change, meanwhile parading around in contemporary psychedelic versions of the habiliments of medieval catholicism and inviting the hearty responses of the

congregation at every possible moment, while it may astonish, does not necessarily renew our spiritual lives. Nor does it necessarily mean that we have truly participated in the commemoration of the Lord's death and resurrection. For remember what Holy Communion absolutely is.

Our newer practices may and, in my opinion, have in fact tended

It is not the frequency of communion, but the qualitative nature of the response that counts.

to render trivial our actual experience of Holy Communion and make minimal our real spiritual participation in it. One begins to turn away in horror and aversion. One literally cannot "bear" it. And that is very fearful. The moral of the story remains: it is not the frequency of Communion, but the qualitative nature of the response that counts.

The word "participation" has become once again a very "large" word. Much of the apologia for the "liturgical renewal of the Church"

rests upon the idea of increasing congregational "participation" in the service — which, translated into practical terms, means sharing prayers and intercessions, moving about in the Church to exchange the peace, responding to all bid-dings at the top of one's voice, and lots of other things compatible with our activist instincts. I suppose it's possible to call this "participation."

However, the word has a deeper history than its present construction. For Plato it describes our communion with the forms of goodness, truth, and beauty. St Peter uses it to describe what has happened to us because of Christ — "He has made us partakers of (participants in) the divine nature."

Sir Thomas Beecham said to-

ward the end of his life that he foresaw a time when people would be glad to pay for silence, so noisy had the world become. The present vociferous worship in most Epis-copal Churches is enough to make Quakers out of some of us. But the real loss is the loss of participation in its deeper, more divine sense. And it is not a loss to take lightly. In fact it makes me afraid.

Once again, therefore, the question of receiving communion can never be quantitative — "how many times?" The real thing is found in the quality of participa-tion.

— The Rev William H. Ralston, Jr,
The Parish Paper of St John's
Church, Savannah, Georgia

Worship Comes First

The primary function of the Church, the body of Christ, is to worship God together every week in His church, and then individually to bear witness to that action in our daily living, and show forth the marks of a truly disciplined person. It is by doing the first willingly, and because one truly wants to love God more and more, that we have the power, the strength, the courage and the grace to do the second. The second cannot be done without the first.

— *The Epistle* of Grace Church, Middletown, New York

Who's Holding Whom?

A certain Bishop said to a certain rector, 'I understand that you have ten acolytes holding candles.' 'No, Bishop, you are mistaken,' replied the rector. 'I have ten candles holding acolytes.' The Servers' Guild in this parish exists to hold you close to the Church, close to Christ, close to God."

— The Rev R M Trelease, Rector of St Paul's Church, Kansas City, Missouri, 1930-1958, in an address to the Servers' Guild August 1960



"WE'RE HERE TO INSTALL THE NEW RECTOR.
WHERE DO YOU WANT HIM?"

Where Two or Three are Gathered. . .

"FATHER FRISBY, I think it was a waste of time for you to celebrate the Eucharist on the Feast of the Conversion of St Paul, a weekday, when we had over a foot of snow. No one is going to church in such weather, you can spend some time with your family without going to church, and the Vestry would not have to spend money on electricity for just a few."

I am sure that you are not the only one to have these sentiments. What we have to remember is that the Church is in the business of serving God.

Five people were present at the prayer book holy day service to which you refer, but suppose there had only been one (an Episcopal priest can not celebrate a Eucharist alone, unlike our Roman Catholic friends, who are able to celebrate with only a priest). Even if there is only a priest and an acolyte at the Eucharist, St Martin's is performing the ministry to which God is calling us. Numbers should not be the determining factor at St Martin's. Even if statistics were the most important item in Christianity who would determine the "correct number"?

No, we are not in the church business to create "successfully high numbers." Rather, we are in a gathered community to serve God. For those who were "snowed in," we were able to represent them at the altar. For those in the hospital, we were able to pray for their health, for our bishop and assisting priests, we were able to ask the Holy Spirit to be with them. In addition to ministering in the name of the faithful, every time we ring our bell preceding services, we remind those who are unchurched that Christians are gathering for worship.

Be assured, that not only on snowy days, but on busy Wednesday mornings, evenings when you are discouraged, and Sundays when you are on vacation, the gathered faithful, no matter how few, will be at the altar of God to represent you.

— The Rev W.F. Hendricks III, St Martin's Church, Richmond, Virginia

Pusey House

MUCH COULD BE SAID of the part played by Pusey House in the lives of many Anglicans. "Despite my frequent lapses into lust, hypocrisy, revenge and hate, I learned at Pusey House the Faith," wrote the Poet Laureate, Sir John Betjeman in his verse autobiography. Several generations recall that great Christian apologist C. S. Lewis ("Farmer" Lewis, the Archbishop of Canterbury used to call him, because of his boots) regularly coming to the common room on Sunday afternoons eager to do battle for the faith with any doubting philosophers. And for Dr Runcie himself the Chapel of Pusey House is one of the holy places of his life; he says he can never pass without wanting to go in and say a prayer.

The question is often asked: What is Pusey House? Even the Pusey House clergy - currently a chapter of three priests known as, but rarely acting as, "librarians" - do not always find the answer easy to give. It is probably as well known for its Sunday Eucharist as for its famous library. Many hundreds of visitors pass through its doors year by year. And yet even those well acquainted with Oxford are often doubtful as to what the place actually is!

It is a permanent memorial to Dr Pusey, a key figure in the revival of the life of the Church known as the Oxford Movement in the last century. It houses his library, now enormously enlarged over the years, and is described in its statutes as "a house of sacred learning." Hence the title "Priest-Librarians" for its clergy; no other name quite fits.

The influence of Pusey House is spread by those who are drawn to worship in their undergraduate days, and those who (from all over the world) are attracted by its reputation and its unique position, not only in the heart of Oxford but also in the life of the Anglican Communion.

— The Rev Philip Ursell, Principal

"Thy Mission High Fulfilling"

WELCOME to a new series of articles featuring Episcopal congregations which are fulfilling the Great Commission. The parishes will be a variety of sizes, styles of Churchmanship, and geographical locations. But the following criteria are focus points of their ministry.

1. *The highest standards of worship are maintained and encouraged.*
2. *The Bible is taught faithfully and regularly.*
3. *There is evidence of strong lay leadership.*
4. *The congregation is growing numerically; adding each year to the number of followers of Jesus Christ.*
5. *There is outreach to others; both in traditional missionary support and Christian social service.*

TAD gladly will accept nominations of parishes and missions for inclusion in this on-going series. Write: Editor, POB 11887, St Louis, MO 63105. The series takes its name, of course, from Mary Ann Thompson's stirring missionary hymn, *O Zion Haste* (#539 in The Hymnal 1982, #261 in The Hymnal 1940).

Why Mission High Fulfilling

FROM THE SURROUNDING area the bell tower of St-Francis-on-the-Hill Episcopal Church, El Paso, Texas, is especially lovely at night when it is flooded with light, a beacon of faith and hope for miles around. The long, winding road to the top of the hill is steeply graded. Before entering the church, if you stand quite still even for a moment or two, you will hear the wind sighing through the tower and the willows. And always there is the bustle of finches and sparrows nesting in the red tiled roof. In the center of the large patio the Spanish-style fountain provides background music for our special "circle of quiet," while the terrariums in their Mexican clay pots give colorful glory to God. From the herb garden one can see almost one hundred miles into Mexico and New Mexico, whereas across the patio one stands very small before the rugged Rockies as they rise another thousand feet above the church on the hill.

If you talk to an old-timer in the parish family he will probably tell you that there is the unmistakable working of the Holy Spirit in this

place. If you talk to a newcomer he will probably tell you that he has found a church home here because he has never before felt so welcome nor so needed. Something, he will tell you, happens at the Eucharist that he feels and wants. And everyone is eager to share it!

St Francis was twelve years old this year, and has grown from the first little group of about thirty to over 450 people every Sunday. The Eucharist is the center of all activity and from which the life of the parish radiates. This is a sacramental body, and there are many opportunities not only for worship but also for studying Scripture as well as Christian literature and discussions and pressing social and moral issues. Each Tuesday and Friday the Rector teaches a Bible study following the Eucharist and breakfast. Other Bible studies are offered later on Tuesday mornings and Monday evenings. The Christian Education program has more than doubled in the last two years since the addition of a full time Director of Education and the extension of the Sunday morning program through the

The Rector's Forum on Sunday mornings and "Franciscan Fellowship" (a potluck supper and program) on two evenings each month offer other ways for adults to learn more about various aspects of the Faith.

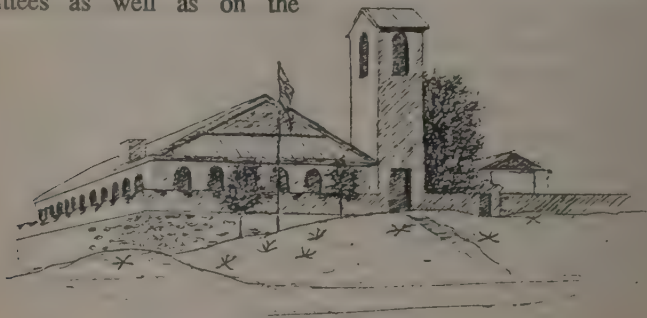
Unique is the commitment of this parish to mission and outreach. For instance, the offering at its very first service in 1975 was given to help start *another* mission church in the city! Today, before any monies are kept for the parish, ten percent of the operating budget income is given to more than twenty different local, national, and international organizations.

Many in St Francis parish take their ministry very seriously and devote long hours to keeping the library, arranging programs for newcomers, providing the elderly with fellowship and fun, tending the beautiful gardens, serving on committees as well as on the

vestry, singing in the choir, initiating programs for the single, widowed, divorced, bereaved, cooking and clean-up and others too numerous to mention. The women of the church, for instance, are selling a cookbook with both American and Mexican recipes, and will donate the proceeds to furnish a new and adequate kitchen for the parish hall.

Under the committed spiritual direction of its rector, the Rev. Kenneth J. Semon, St Francis-on-the-Hill is growing and becoming. Grace is so abundant at St Francis and is so joyously received that only wondrous works are in its future.

And now this parish is both proud and humble to be chosen as a Ministry Center for the Anglican Institute and the work of teaching and bringing others to the love of Our Blessed Lord. With great thanksgiving we cry, Alleluia!



How to Handle Guests

"YOU'VE PROBABLY ALL HEARD something like this: 'Sorry we missed you guys last Sunday, but we had guests.' It happens quite a bit. Conscientious people who entertain weekend guests can get into a loyalty bind. They know that keeping the Lord's Day holy means worship; and they also want to be polite and gracious to their guests. More than a few Christians have asked, 'In this kind of situation, what can I do?' Actually, the answer can be pretty simple.

"For one thing, you don't have to choose between guests and Church. You've already made that choice at Baptism! If anybody's going to have to make a decision, let it be your guests. That's the best way to be serious Christians and good hosts.

"Let it be known that on Sunday, every Sunday, the church is going to need you in it. No need to be bombastic or loud, just matter-of-fact; and then allow your guests two alternatives, perhaps something like this: 'OK folks, here are choices A and B: Choice A is going to church with us, and we'd love to have you come. Choice B is the percolator, refrigerator, newspaper, and make yourself at home until we get back. Which will it be?' You will have accomplished two things (at least!). You will have allowed your guests the freedom of making their own choice. And the impression made on your friends may be something like, 'Gosh, they're really serious about this!' That is what some folks call witnessing. You may be surprised how often the answer to Choice A is, 'Hey, on second thought, wait for me!'"

— The Rev J.R. McLean, Canon Missioner, Diocese of Arkansas

The Third Age

A RECENT STATE of the Church Survey reveals that 24% of Episcopalians are over the age of 65. (11% of the total U.S. population is 65 or older) and 50% of Episcopalians are between the ages of 40 and 65. During Jesus' life, only one person in 10 lived to be 50; longevity is a particular blessing of our time.

Working with people of all ages is surely part of the Gospel. The Church as a community, has unique opportunities in which to act. Older people look to the Church for support and guidance. We, as members of that Church community, have the resources, talents and strengths to serve needs of the spirit, mind and body. Moreover, we are a family and the only institution remaining which includes in its membership people of all ages and stages. Because of this dynamic, we have immense potential and are challenged to act upon this opportunity.

Of all people in the history of the world who have lived to be 60

years of age, *half* are alive today.

In 1900 the average life expectancy in the U.S. was 46. Today it is nearly 74.

The largest growth in our population today is of Americans 85 and over, and the number of those over 85 will triple from 2 million to 6 million within the next 15 years. Although Americans over age 65 comprise only 11% of the population, they account for 40% of actual hospital bed days.

There are more Americans over 65 than there are teenagers.

5,200 people become 65 years old daily. By the year 2000 persons 65 plus are expected to represent 13% of the population.

If one lives to be 65, the average male will then live to be 74 while the norm for females is 84.

84% of people 65 and over are functionally healthy. All but 20% remain so through age 85.

95% of aged persons are persons of faith. In most institutional settings there is too little opportunity for *expression* of faith.

An important reason why Americans are living longer is the overall public awareness of moderation in eating and drinking, and the need for exercise — both physical and mental stimulation.

As the previous demographics have pointed out, it is now true that we can actually plan to be around this world for about 25 more years



than our ancestors reached, yet today many Americans currently find themselves surprised and ill-prepared for aging — not only financially, but also emotionally. Nearly 80% of the population can plan on remaining relatively well and vigorous through age 85. They can accept challenges and continue to contribute to worthwhile projects which can help our society. Perhaps some may prefer individual projects which will en-

rich and strengthen minds and bodies. This is a time when many may be more free to develop aesthetically and spiritually — in continuing Bible Study, loving neighbor as ourself and being aware of and accepting our interdependence one with another and with life! Older people can continue to be well-equipped actively to participate in decisions that affect their lives, the lives of loved ones and the lives of future generations.

Our lives reinforce and complement the Christian and cultural values of our society. Formal support systems and professionals assume an important role in our health care delivery system, but the intermittent intervention of professionals cannot fully replace the human support system of friends, family, neighbors and religious community.

We hope we are becoming increasingly aware of what we anticipate and plan for ourselves. This awareness may enable us better to cope with what our Lord is saying to us and how best we can continue to be spiritually fulfilled and enriched while on life's journey toward and into our own Third Age.

— Margaret A. McMichael in *Advance*, Diocese of Chicago

A Pilgrimage to Memphis

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

A FEW YEARS AGO Canon A.M. Alchin of Canterbury Cathedral gave a series of lectures at Nashotah House. In the class was a young seminarian from Louisiana. In the course of the lecture the seminarian lamented the fact that in the USA we do not have holy places and places of pilgrimage as is the case in Britain and other European countries. Canon Alchin said to him, "But you have Memphis and the Martyrs of Memphis." Thus was planted the idea which grew into a pilgrimage to Memphis to commemorate Constance and her Companions on September 9, a feast recently added to our Church calendar. Included with Sister Constance, C.S.M. are three other Sisters of St Mary: Thecla, Ruth, Frances; two priests: the Rev Charles C. Parsons and the Rev Louis S. Schuyler, plus several nurses and two women who worked with the sisters in St Mary's

School, Memphis. These have long been known as The Martyrs of Memphis.

On September 8, 1986 pilgrims came to Memphis from Louisiana, Mississippi, Wisconsin, Massachusetts and Tennessee at the invitation of Bishop Alex Dickson and the Diocese of West Tennessee. Eight sisters of St Mary came, seven from Sewanee and Sister Mary Grace from Racine, Wisconsin.

Sister Catherine Louise from the Society of St Margaret, Boston came because a sister from her community had come to Memphis in 1878 to work with ours during the terrible yellow fever epidemic in which our martyrs died. Bishop Willis Hinton of Western Louisiana led a delegation from Shreveport. Among them were relatives of the Rev W.T. Dalzell who had come from Shreveport to Memphis to serve as doctor and priest to the sick and dying. Relatives of the

by Charles Parsons came from Mississippi.

It was a religious pilgrimage in the truest sense. In drama and music the story of Christian faith put the ultimate test was told. We were taken to visit the graves of the martyrs in Elmwood Cemetery. In 1973 our sisters began working in the first Church Home for Orphans. Today autistic children are cared for in the present Home. Otey Memorial Chapel, near the Home, was of great interest as it houses many furnishings from the chapel

of the original Church Home. The Memphis Museum has several interesting displays covering the yellow fever period and we had ample opportunity to view them. The crowning event was the festive Eucharist on the evening of September 9, the actual Feast of Constance and her Companions. It was a deeply moving service and we felt very close to our sisters. The Communion of Saints has taken on fresh meaning for us.

— *The Messenger* of The Sisters of St Mary



--- *Episcopal Times*, Diocese of Massachusetts
and the Rev William Heuss

"The children wanted me to tell you how much they liked having you for their Sunday School teacher this year. . ."



QUARTER WATCH



☒ THE POLLY BOND AWARD for Excellence in Church Communication in 1986 was awarded to TAD at the Episcopal Communicators convention in Montreal this June for the feature article, "A Goal for the Dying...Care of the Living" by Taschia Ann.

☒ SISTER JOAN MARGARET AND SISTER HOPE MARGARET of the Society of St Margaret celebrated the fiftieth anniversary of their life professions in February. Sister Joan's celebration was at Holy Trinity Cathedral in Haiti and Sister Hope's observance was at the Convent in Boston.

☒ THE RT REV JOHN M. ALLIN, former Presiding Bishop, has been appointed interim chaplain at the University of the South through Advent.

☒ PLEDGING ALLEGIANCE is the name of the Stewardship Campaign at All Saints' Church, Pasadena, California.

☒ THE CHURCH OF ST MARY THE VIRGIN, the New York citadel of Anglo-Catholicism, has announced plans for the restoration and rehabilitation of that historic and vital parish church. Write Chairman, Centennial Restoration Committee, 145

West 46th St, NY, NY 10036.

☒ ST MARY'S SERVICES ("a loving option since 1894") is a child welfare agency affiliated with the Episcopal Sisters of St Mary providing adoption services for the well-being of infants, mothers, and families. For their new brochure write 5725 North Kenmore Ave, Chicago, IL 60660-4598.

☒ THE COMBINED BUDGETS of the five major TV evangelists (Robertson, Swaggart, Roberts, Bakker, and Falwell) support 1 church, 3 schools, 1 hospital, 1 recreational theme park, 5 TV programs, and some mission work (although the actual figures are not available). The total benevolence giving of the Episcopal Church *outside the support of our 7,000 parishes*, is roughly 1/6 of the TV preachers' total. With that money we help support 17 seminaries, 10 colleges, 123 full time chaplains, over 275 ministries to other universities and colleges, 150 schools beyond the local parish, 128 retreat centers, and over 65 fulltime foreign missionaries. In addition, we support numerous hospitals and nursing centers.

☒ HIGH ACHIEVERS among American teen-agers are active in their Churches according to a

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cent survey of students selected for *Who's Who Among American High School Students*. 81% belong to an organized religion and 62% attend services weekly.

✠ ST - MARTIN'S - ON - THE - POLE is the name of the newest, smallest, and "Highest" chapel in the Diocese of Arkansas. This edifice is already debt free and welcoming its congregation. Architecturally featuring a vaulted ceiling, a stately facade, a rose window, and steeple, the Chapel was designed with purple martins in mind, although other winged creatures will not be denied pew space. St Martin's ("The Church Strictly For The Birds") is located adjacent to St Luke's Church, North Little Rock, where the Rev Lawson M. Anderson is Rector.

✠ A RECORD NUMBER OF 39,309 MISSIONARIES from the US and Canada are involved in Protestant work overseas. In addition, there are 9,124 Roman Catholic missionaries from North America. A leader in the movement stated, "The Christian gospel is unique, needs to be known, and *everyone* has a right to hear it."

✠ THE BISHOP OF WASHINGTON (DC) stated that missionary work among Jews is "demeaning to both Christians and Jews." The Religious News Service quoted a missionary as saying, "It is hard to believe that an Epis-

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to do what Our Lord com-
nds."

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e advantage of a toll-free num-
1-800-334-7626.

THE SPCK (Society for Pro-
ting Christian Knowledge/USA)
overseeing and funding the
nslation of the University of the
uth's Extension Center's Educa-
n for Ministry (EFM) materials
o Spanish. The 4-year, \$126,050
ject, which does not include
nting, is being funded entirely
SPCK/USA with the assistance
individuals and parishes in the
merican Church.

MAKES THE HEART
LAD to read of the sensitivity of
e new Rector of All Saints'
urch, Russellville, Arkansas, to
e established patterns of worship,
couraging stability and minimal
ange in the worship life of that
rsh.

THE 400TH ANNIVER-
ARY of the first Anglican ad-
ministration of the Sacraments in
that is now the United States is
ugust 13. On that date in 1587 in
e Colony of Virginia (now North
arolina), Indian Chief Manteo
as baptized according to the rites
f the Church of England. A few
ays later, on August 20, Virginia

Dare, the first child of English
speaking parents born in the New
World, was also baptized according
to the Prayer Book liturgy.

THE PRAYER BOOK OF
THE CONFEDERATE CHURCH
(The Protestant Episcopal Church
in the Confederate States of Amer-
ica) was used in special services
held in conjunction with the 125th
anniversary of the Battle of Shiloh.
The Prayer Book of 1863 was
printed on very inexpensive paper
because of the limited number of
paper mills in the South and the
premium placed on quality paper
during the War Between the States.

THE MOST REV PHILLIP
RUSSELL, recently retired Arch-
bishop of Capetown, South Africa,
will be the first occupant of the
John B. Coburn Chair of Theology
in the Diocese of Massachusetts.
The Rt Rev David E. Johnson made
the appointment in consultation
with a committee of scholars, the-
ologians and seminary deans from
the US and abroad.

THE NAME OF THE NEW
CHOIR SCHOOL at St Thomas
Church, New York City, will be
"The Gordon Clem Building" in
honor of headmaster Clem and his
over 30 years of service to the
school.

DIOGENES ALLEN, Stuart
Professor of Philosophy at Prince-
ton, will be the leader of a Quiet
Day Oct 20 at St Cuthbert's House,

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Brewster, New York. On Dec 9 the order will be Madeleine L'Engle. Information from Sister Mary Ignace, Community of the Holy Spirit, Melrose Convent, RD 2, Central Hill Road, Brewster, NY 13609.

§ THE FINAL WORK of the very Rev Martin Thornton, Canon-Chancellor of Truro Cathedral, *A Joyful Heart*, will be published posthumously.

§ MAKES THE HEART SAD: A recent adult Bible study published by the Episcopal Church Center noted that "we have chosen to use the initials BCE (Before the Common Era) and CE (Common

Era) instead of BC and AD."

§ THE UNITED THANK OFFERING of the Episcopal Church allocated \$2,115,073.86 in 1986 to 137 missionary projects at home and abroad.

§ THE WASHINGTON TIMES reports that Archbishop Desmond Tutu's calls for economic sanctions against the government of South Africa is causing "an exodus of black and white parishioners" from the Anglican Church of the Province of South Africa. While the departures for the conservative, evangelical Church of England in South Africa are gathering momentum, Tutu's Church is "facing a

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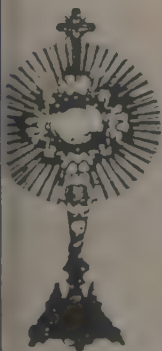
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financial crisis as parishioners protest through the collection plate." The report said that the exodus "knows no color bar because many blacks, as well as whites, have become disillusioned over the archbishop's promotion of sanctions."

✠ ST JUDE'S RANCH FOR CHILDREN is in desperate need of house parents to participate in the care of boys and girls who have been abused, neglected, or abandoned by their parents. They are looking for couples who are dedicated to Christ and have a strong desire to work with children. Write POB 985, Boulder City, NV 89005-0985. Telephone 702-293-3131.

✠ THE CENTENNIAL of the Episcopal Church in Alaska is being marked this year. The Rev. John W. Chapman, DD, and the Rev Octavius Parker established Christ Church Mission, Anchorage, Alaska, on the lower Yukon River in the summer of 1887. Dr Chapman's son, the Rev Henry Chapman of Asheville, North Carolina, who was baptized, confirmed, and married (to a fellow missionary) in the Church the

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— The Reverend R. Douglas Carter; Tampa, FL to Starkville, MS

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— The Reverend James G. Bingham; California to Charlotte, NC

"I am pleased to learn that you are still helping clergy persons to relocate. I am happy to provide evidence of the depth and consistency of your concern that the move go well. Your responsiveness was outstanding."

— The Reverend Reginald G. Blaxton
Chicago, IL to Washington, DC

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s summer.

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ON of the Episcopal Church
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omen" to participate as lay mis-
naries throughout the world.
ite Coordinator of Volunteer
ssionaries, 815 Second Avenue,
C 10017.

§ LEARNING THE LAN-
GAGE OF RELIGION, which
peared in the Easter TAD, is the
mary work of the Rev William

Duffey of Wayne, Pennsylvania,
and appeared in its original form in
The Living Church in 1985. We
regret this omission.

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✠ Deaths ✠

✠ THE RT REV WILLIAM FORMAN CREIGHTON, Bishop Coadjutor of Washington 1957-62 and Diocesan 1962-1977, died of a heart attack May 20 at age 77. He also served as chairman of the Church Pension Fund and board member of the Virginia Theological Seminary.

✠ THE VERY REV JOHN COMPTON LEFFLER, Dean of St Mark's Cathedral, Seattle, Washington, and author of *Go Into the City*, the Summer 1986 selection of the Episcopal Book Club, this spring in Seattle.

✠ THE VEN EDWARD H. MADDOCKS, general secretary of the General Synod from 1960-1964. Archdeacon Maddocks was born Mackworth, Derbyshire, England in 1894 and went to Canada to train for the ministry at Emmanuel College, Saskatoon, in 1913. Services were held in Victoria, B.C.

✠ THE VEN JACK CYRIL CLOUGH, longtime member of the Anglican Fellowship of Prayer, in February at Cobourg, Canada, at age 82.

✠ THE REV CANON JOHN MCKEE III, chaplain, priest and teacher in the Diocese of South Carolina, died in Savannah March 10 after a long illness. His most recent ministry was the leadership of the new mission at Hilton Head.

✠ THE REV NORMAN C. MEALEY, Professor of Church Music at the Church Divinity School of the Pacific, Berkeley, and longtime member of the Standing Commission on Church Music, died suddenly at the age of 60 in California.

✠ SISTER MARY ANDREA, CSM, at age 75, with a Requiem Mass and Eucharist celebrated March 27 at St Mary's Convent, Peekskill, New York.

✠ MARY FRANCIS BEAMONT, missionary in the Virgin Islands during World War II, and later Christian educator in the Diocese of Northern Indiana, December 1986.

✠ ELIZABETH LEWIS, 60, former director of development for the Diocese of Massachusetts, died in April after a long illness. Services were conducted at Christ Church, Fitchburg, Massachusetts.

✠ ROSS DARLING, 60, producer of radio and television programs and audio visuals for the Anglican Church since the 1960's, in Ontario.

✠ DAWN BRADFORD BOWERS, 62, career journalist and former associate editor of *The Columbia Churchman* died in Spokane.

✠ LUCY JONES, 107, of Dayton, Washington, died on Ash Wednesday. A lifelong Episcopalian, she was schooled by Episcopal priests and sisters of Grace Church, Dayton, her home parish.



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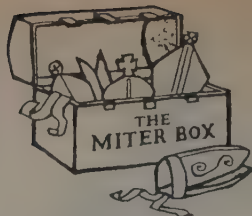
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THE REV RICHARD HARRIES was consecrated Bishop of Oxford in May at St Paul's Cathedral by the Archbishop of Canterbury. Bishop Harries was formerly Dean of King's College, London.

TWO NEW BISHOPS have been consecrated for the Anglican Church in Japan: the Rt Rev Augustine Hideaki Amagi is Bishop of Hokkaido and the Rt Rev Samuel Watarfu Hoyo is Bishop of Chubu.

THE REV JEFFERY WILLIAM ROWTHORN, Bishop Percy Goddard Associate Professor of Pastoral Theology, Yale and Berkeley Divinity Schools, was elected Suffragan Bishop of Connecticut.

THE REV PAUL HWAN YOON, a key figure in the recent translation of portions of the (American) Book of Common Prayer into Korean, was elected Bishop of Taejon in the Anglican Church of Korea May 21.

CANON THEOPHILUS NALEDI, diocesan administrator of Botswana, has been elected Bishop of Matabeleland, Zimbabwe, in succession to the Rt Rev Robert Mercer, CR, who is to return to Mirfield.

THE REV TERRY FINDLAY has been elected Suffragan Bishop of the Diocese of Toronto.

THE RT REV AMOS STANLEY WAIARU, Bishop of Temotu, has been elected the new Archbishop of the Church of the Province of Melanesia in succession to the Most Rev Norman K. Palmer.


THE REV ONELL SOTO, 54, a native of Cuba, was consecrated Bishop of Venezuela in July. A citizen of the United States, Bishop Soto first came to the U.S. in 1966 and served as mission information officer at the Episcopal Church Center for the past ten years.


THE VEN IAN MACDONALD GRIGGS, Archdeacon of Ludlow in the Diocese of Hereford, has been appointed Suffragan Bishop of Ludlow.


THE REV E. DONALD TAYLOR, Rector of the Church of the Holy Cross, Decatur, Georgia, has been elected Bishop of the Virgin Islands.


THE RT REV JOHN STEVENS WALLER, Suffragan Bishop of Stafford, has been appointed Assistant Bishop in the Diocese of Bath and Wells in the Church of England.


By Will and Deed

 \$150,000 to the Episcopal Church Foundation in memory of Mrs. Brothy Given, widow of the first President of the Foundation, by the Arthur Vining Davis Foundation.

 \$18,000 to All Saints' Church, Scotch Plains, New Jersey, as an advance bequest from Dr John Neilson, Jr.

 \$10,000 to the Diocese of Arkansas in honor of the Rev and Mrs William A. Willcox, Jr, to be used "to assist persons in preparing for ordination into the priesthood of the Episcopal Church." Fr Willcox was Rector of St Mark's Church, Little Rock.

 \$415,000 to be distributed in equal amounts to All Saints' Church, Wynnewood, St James' Church, Prospect Park, and Episcopal Community Services, Philadelphia (all in the Diocese of Pennsylvania), the Episcopal Divinity School, and the Bishop of the Episcopal Church in Navajoland Missionary Area, from the estate of Mary Adele G. Ancker.

 \$100,000 to the parish of St Peter and St Paul, East Cobb County, Georgia, from the estate of Robert Dunn, to be used for the church's building program. Mrs Dunn joins him in making this gift.

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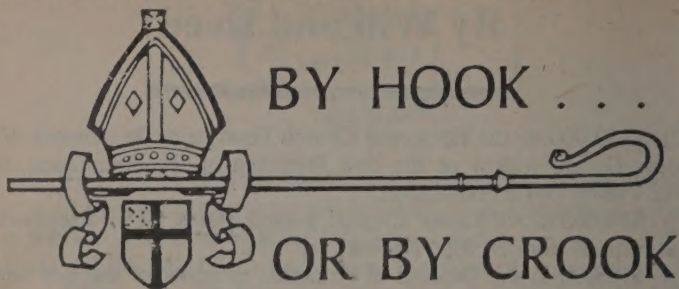
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"JESUS TOOK WITH HIM Peter and James and John, and led them up a high mountain." The writers of the three synoptic gospels (Matthew, Mark and Luke) all see the event of the Transfiguration as pivotal and central to the gospel record. (In fact, it is one of the very few events from the ministry of Jesus that is recorded in all three of those gospels and also in one of the Epistles.)

It was as though there was something that the apostolic trio had to learn and experience before they could develop in their discipleship. Clearly, Peter had got hold of the wrong end of the stick at Caesaria Philippi: he was still largely blind to a proper understanding of the place of Jesus in the whole providence of God. "Peter, you think as men think, and not as God thinks."

So Jesus takes the three disciples and leads them up a high mountain. Mountaineers, as a reward for their strenuous and often perilous undertakings have the privilege of vision, perspective and a commanding overview. Peter, James and John share in the vision of God and gain a new perspective which alone can give meaning and direction to their vocation. In a single moment of time, they see the whole sweep and direction of salvation.

A Church which does not place the strenuous venture of the "mountain-top" at the center of its mission, ministry, and witness will be a Church seriously in danger of spiritual blindness; full of

good intentions and busy with important agenda, but lacking in direction and perspective. We need to make space for Jesus to take each one of us by the hand (or, if need be, by the scruff of the neck!) and lead us up the mountain of prayer and retreat, so that we might see again and again the point of it all. We need to be able to see round the next turn in the road, the dead-end or the perilous and unexpected cliff-drops – all of which await the unsuspecting grasshopper who is unable to rise very far above the much applauded "grass-roots level" – the level from which most of our sightings and observations are taken in the Church today.

For we are not asked simply to agonize about the world; we are asked to change it. Like it or not, it has been the contemplatives who have been most effective in changing and transfiguring our world with the light and love of God. From Teresa of Avila to Teresa of Calcutta, the record is the same. In the end, it is those who have been to the top of the mountain with Jesus who seem to get things done when you really get down to it all – down to the grass-roots!



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